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TRUSTEES OF THE SCHOLARSHIP FUND

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LAST NOTICE

Tenth Meeting of the Latin Club

The tenth regular meeting of The New York Latin Club is called for Saturday, November 21, at 12 M, in the Hotel Albert, corner of University Place and Eleventh street, New York: Professor A F West, of Princeton University, will address the club on the *Teaching of the Latin Subjunctive*. All persons who are interested, whether teachers of Latin or not, are cordially invited to be present. The plan is to serve luncheon (50 cents a plate for everybody) at 12 M, promptly, so that there shall be no delay. The address will follow the luncheon, and adjournment will occur about 2 P M, thus leaving the afternoon still unbroken for those who attend. Please send a postal card at once to the Sec'y, Mr A L Hodges, 309 W 101 st, N Y, if you intend to be present, so that we may inform Mr Frenkel, the proprietor of the hotel, how many to expect. Please attend to this at once.

Out-of-town teachers may find it convenient to be in the city on the day announced.

Information as to the conditions of membership in The Latin Club can be had at this meeting, or by referring to Nos 3 and 10 of THE LATIN LEAFLET, or by addressing the Secretary.

H H BICE, President
A L HODGES, Secretary

Miscellæ Vergilianæ

These notes are offered here for what they are worth, chiefly in the hope of inducing others to come forward and do the same. Every one of us meets, in his preparation for the day, or in the class room, points where notes fail, and he is thrown upon his own resources. Whether he succeeds or not, THE LEAFLET offers him its columns, for the benefit of his colleagues, or for his own, as the case may be. The first instalment deals mostly with points connected with religious beliefs. Other points of view will be represented later.

Aeneis I 108: *aras: saxa vocant Itali mediis quae in fluctibus aras*.

The word occurred also in *Sisenna* (either the historian, died 68-67 B. C., or the commentator of Plautus, after Hadrian; cf *Teuffel's Hist. Rom. Lit.* sub nom.) The line is superfluous in the economy of the tempest, and reveals Vergil as the student of antiquities, since the only purpose for which it can have been introduced is that of a learned reference to a word of obscure meaning. *Pliny* (N H V

42), according to the *Thes. Ling. Lat.* identified these *aræ* with certain islands, lying between Sicily and Sardinia. We read there also that *Sisenna* tells us "*propitiae vocantur*", and that the annalist *Quadrigrarius* spoke of *aræ Neptuniae* while *Varro* in his "*ora maritima*", simply spoke of an "*insula latens in pelago*". Vergil presumably borrowed his wisdom from *Varro*. Still, we are as yet ignorant of what these *aræ* really were. According to *Buecheler* (*Umbria*, p 89) the word is connected with *ardeo*, not with *αἶψα*, so that the explanation of *aræ* as *elevation* becomes exceedingly doubtful.

Why did the Italians apply to these rocks the name of an implement of worship? The form of the rock cannot have suggested it. The scanty notices of *Sisenna* and of *Quadrigrarius*, likewise, seem to ascribe to these reefs the quality of sanctity. Is it permissible to assume that a legend was connected with them, according to which the rocks were, so to speak, an altar on which a sacrifice, *viz*, a shipwreck, served to appease the divinity of the sea, and thus grant immunity from disaster to the other mariners? Or, in other words, that the belief of an expiatory toll attached to them, as it does to many a lake and river of Germany (see *Grimm's Mythology, Index*; the belief is familiar even to the High School student from *Schiller's Wilhelm Tell: es rast der See und will sein Opfer haben*)?

Aeneis I, 265-274

The remarkable gradation of numbers in this passage has been often remarked. Aeneas is to rule in Lavinium three years (265), his son, Iulus, thirty years (269), his descendants three hundred years (272), or altogether 333 years. That we have some conscious play upon the two holy numbers 3 and 10—the *numerus perfectus* of the Pythagoreans—is perfectly clear. Such play was familiar to the *docti poetae* of the Augustan age from the Greek prototypes which they followed. Thus, Theocritus 82 ff speaks of Egypt and its many cities: in it there are three times one hundred, three times one thousand, and three times a myriad, two triads, and three eneads, or, in plain English, 33,333 towns (cf also *Diels, Sibyllinische Blätter*). Vergil follows here only his natural bent, that of the student, rather than that of the poet. But what of the chronology of the Aeneid? 333 years before the founding of Rome, that means, if we follow the accepted date, 1086 B. C. And since seven years have elapsed between the sack of Troy and Aeneas's landing in Italy, what becomes of the chronology of the Trojan war? I am unable to answer, and am looking to others for help.

The magic of numbers just touched upon was made use of by Vergil in another passage. *viz*. II 231: the Trojan horse *quater limine portæ substitit, quater sonitum arna dedere*. The notes of the most widely used school edition explain the "stumbling, always a bad omen with the Romans", but give no other information. Yet, "*numero deus inpare gaudet*", and so we know from *Servius*, and numerous other